THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." DOCTRINE AND COVENANTS 132: 5.

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WAS CHRIST DIVINE?*

ELDER GEORGE ALBERT SMITH

OF THE COUNCIL OF THE TWELVE

LIVING IN THE FULL BLAZE OF THE TWENTIETH CENTURY, and observing the progress that has been made in a material way since the advent of Christianity, should we not at the beginning of a new year take stock of our condition and make a greater effort to improve our lives and surroundings?

Viewed from a standpoint of physical comfort we have much to be thankful for. Opportunities for travel surpass all previous periods. Science has opened the door of many mysteries and made it possible to take advantage of opportunities never dreamed of before.

It is notable, too, that those nations professing Christianity lead in all lines of progress. The effect of the coming of our Lord in the meridian of time was to change the thought of His followers and establish in them a better understanding of the purposes of life, and improve in a remarkable degree the attitude of that portion of the human family that accepted Him as their Redeemer. Notwithstanding the success we have attained in many ways, due to following His teachings, how much greater joy and peace might have been ours if all His wise counsels had been obeyed.

IN GREAT PLAINNESS

He told in great plainness what to do to enjoy peace on earth

*Address delivered from Radio Station K F P T, Salt Lake City, Utah, U. S. A., Sunday evening, January 18th, 1925.

and happiness eternally. Even those who do not admit His divinity, recognise in Him the world's greatest philosopher. "Why has He not been accepted by the multitude?" one may ask. Even those who profess to believe in Him are a minority of the earth's inhabitants, and of those who profess, a much smaller number really believe Him to be Divine, judging by their conduct.

It has been popular among so-called Christian people to belong to a Church, but that does not always indicate belief in the divinity of Jesus Christ. Many church members would fear to live as they do if they really believed the Gospel to be Divine. Professing faith means nothing if we are not sincere. The Saviour said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." And the Apostle Paul informed us that "faith without works is dead."

TWO INFLUENCES

It appears to me that the reason so many people fail to recognise in Jesus of Nazareth the very Son of God is because they are subject in a degree to the power of Satan. We have our agency and must choose for ourselves. There are two influences in the world: one is of God and leads to all that is good and uplifting; the other is from Lucifer who has opposed all that was for the blessing of mankind since the creation of the world, and has inspired the evil tendencies that afflict humanity. It does not seem possible that men can read of the life of our Saviour without knowing that He was all He claimed to be. It is evident that millions of people hope that He is God, but it is possible for all to know it. Let us think for a moment of His history and of the reverence paid Him by His followers, and of the testimony of those who have met Him face to face.

Little less than a month ago the good people of Christendom celebrated the nineteen hundred and twenty-fourth anniversary of His birth, and throughout the world carols were sung, bells rung, sermons were preached, candles burned, and churches were decorated in honour of Him whose first cradle was a manger in Bethlehem of Judea.

AS TOLD IN SCRIPTURE

The Scripture informs us that at His advent into this world a new star appeared, and angels sang: "Glory to God in the highest, and on earth peace, good will toward men." Herod, the king, sought His life, but Joseph, being warned by an angel, took the mother and babe and fled into Egypt to remain until the Lord should inform them it was safe to return. It is written "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." At twelve years of age He was found in the Temple at Jerusalem reasoning with the doctors.

He grew to manhood and was baptised by John in Jordan. As He came up out of the water the Holy Ghost descended upon Him in the form of a dove, and God publicly acknowledged His Only Begotten Son, as His voice from heaven said: "This is my beloved Son, in whom I am well pleased." He established His church, ordained disciples and sent them forth to declare the truth. He gave to the world the wonderful Gospel that was intended to save mankind from their sins.

The miracles He performed became known far and wide and many people followed Him. He healed their sick and cleansed their lepers, and even raised their dead to life. His ministry was one of instruction and blessing, as He went from city to city doing good to all who would receive Him. He was ostracised by the religious leaders and mocked by the mob; was hated by those who should have loved Him; and eventually was crucified by the very people for whom He lived and for whom He died and for whom in the agony of His soul He cried out: "Father, forgive them; for they know not what they do."

HE CAME FORTH

The claim that He was the Son of God aroused jealousy and bitter antagonism, notwithstanding it was the truth. The evil that was in men was aroused by the adversary of all righteousness, and nothing but His life's blood would satisfy those who had plotted for His destruction. Those who caused His death were doomed to disappointment, however, for lo, on the third day He came forth from the tomb with His resurrected body and was seen by His followers. He made Himself known first to Mary Magdalene when she went to the sepulcher with spices early on the morning of the third day, and it seems fitting that as the first knowledge of a new life and an approaching birth comes to womankind, that to her also should come the first evidence of a continuation of life in the resurrection.

For forty days He was seen by and visited with His associates, although some would not believe He had risen until they knew for themselves. Thomas was one of these who was requested by the Saviour to reach forth his hand and thrust it into His side and was thereby convinced. His third appearance was at the Sea of Tiberias, when He asked the disciples who were in a boat and had had a fruitless night of fishing if they had any meat, and on being told no, He said: "Cast the net on the right side of the ship," and to their joy it was filled. When the disciples came to land they saw a fire of coals there and fish laid thereon and bread, and Jesus said: "Come and dine."

WELL KNOWN COMMANDMENT

It was at this time Peter received the well-known commandment: "Feed my sheep." On another occasion some of the

brethren were frightened when the Saviour suddenly stood in their midst. They thought He was an apparition, but He said to them: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have", and as if to disperse all doubt, He asked: "Have ye here any meat?" And they gave Him a piece of a broiled fish and of an honeycomb, and He took it and ate it before them.

At the conclusion of His last visit with them, while they beheld, He was taken up, and the clouds received Him out of their sight, and while they looked steadfastly toward heaven, as He went up, two men stood by them in white apparel which also said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

ACCEPTED AS A FACT

The marvelous story of the birth, ministry, death and resurrection of our Lord, as recorded in the New Testament, is accepted by the Latter-day Saints as a fact. It was a part of the plan of our Heavenly Father and necessary for the eternal salvation of mankind. Of course, Lucifer has attempted to influence all people against believing in the Saviour and accepting His Gospel, and has been remarkably successful. He knows that there is no other way by which we may obtain celestial glory, and seeks, therefore, to divert the attention and darken the minds of men, thus preventing them from availing themselves of eternal salvation through obeying the laws upon which the salvation is predicated.

Agnostics rejected the Saviour, and from the time of the establishment of His church they have ridiculed and misrepresented His followers. They declare that if He had indeed been Divine, He would not have been born, neither died, like other men. They point to His helplessness in the hands of the mob and say if He had been the Son of God He would not have been subject to the indignities He suffered; and this line of reasoning has alienated many good people from the truth.

ADDITIONAL EVIDENCE

Fortunately for us, additional evidence of the Saviour's divinity has been brought to light in this latter-day. The Lord caused to be translated a volume of Scripture that had been lost. It is the history of the ancestors of the American Indians after they came from Jerusalem long before the birth of the Saviour, and records the visit of the Redeemer to these people after His resurrection and ascension into heaven. It is a beautiful story as chronicled in Third Nephi, one of the books contained in the American volume of Scripture known as the Book of Mormon.

It tells how the people were gathered in great number around the temple after three days of continuous darkness that indicated

to them that the crucifixion of our Lord had occurred as predicted by Samuel, a Lamanite prophet. It seems the whole face of nature had been changed by convulsions that had destroyed towns and villages and taken a terrible toll of human life. All this was being discussed when a voice was heard as if it came from the sky, and it said unto them: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."

OUT OF HEAVEN

And they saw a man descending out of heaven and He was clothed in a white robe and He came down and stood in the midst of them. They thought He was an angel. He stretched forth His hand and said: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." The people fell to the earth, but were told to arise and come forth and touch Him that they might know He was what He appeared to be, a living being.

For two days He taught them and many of the things He said are recorded. They learned, each for himself, that their visitor was not an ordinary man, for He came and went through the air at will and when He concluded His visit each day ascended up into heaven. During His ministration angels descended from heaven and the people were encircled as by fire.

If this narrative be true and I verily believe it is true, it identifies the Saviour and presents Him not as a helpless infant or powerless man, but as a God whose desire appeared to be to inspire the people to works of righteousness. He had power in heaven and earth, and fulfilled in His visit to the Nephites upon this continent the statement credited to Him in the Tenth Chapter of John, where He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

EFFECTIVE TEACHING

We are told that so effective was the visit of the Saviour that righteousness ruled this land for two hundred years, and at the coming of Cortez, the Spaniard, the people of Mexico and Central America were still looking for the return of the fair God whose ministry among their forefathers was a tradition among them. And the Indians of North and South America still retain fragments of such tradition.

To the Latter-day Saints this is an evidence of the divinity of Jesus Christ and is another witness for God.

In the spring of 1820 a youth not yet fifteen years old lived with his parents near Palmyra in western New York. Religious revivals were being held in the neighbourhood, some of which he attended, and he became desirous of joining one of the churches,

but was in doubt which was the proper one. His parents had identified themselves with the Presbyterians but he was inclined to Methodism. He read in James first chapter and fifth verse:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

TRAINED TO BELIEVE

Having been reared in a home where it was customary to pray and read the Bible, he had been trained to believe that his Heavenly Father was a living entity, and was pleased with the thought that he could have his desire for knowledge satisfied at the source of all truth. He determined to pray, therefore, and ask for guidance.

His experience narrated by himself was that he went into the woods near his home and knelt down to pray. An unseen power assailed him and he was helpless. When he was ready to despair a pillar of light appeared just over his head, above the brightness of the sun, which descended gradually until it fell upon him. He was immediately delivered from the power that bound him. He saw two Personages standing in the air above him whose glory and brightness defy all description. One of them calling him by name said as He pointed to the other: "This is My Beloved Son. Hear him!"

TO HIS ASTONISHMENT

Joseph, for that was the boy's name, immediately asked which of the sects was right and which should he join. To his astonishment, he was told to join none of them, that they were all wrong. He received other instructions and the vision closed. When the boy in confidence told his experience to one of the Methodist preachers a few days later, he was surprised at the treatment he received. He was informed it was all of the devil, that visions had ceased; God no longer revealed Himself to men. When the story became known he was persecuted and hated by his neighbours, and every conceivable thing done to make his life unhappy. He said it seemed strange to him that an obscure boy, only fourteen years of age, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner create in them a spirit of most bitter persecution and reviling; for all the sects united to persecute him. He compared his experience to that of the Apostle Paul, when he made his defense before King Agrippa, when he related his vision, that he saw a light and heard a voice, but there were few who believed him. He was declared dishonest or mad. But, he said, he knew he had seen a light and heard a voice, and though he be persecuted unto death, all the world could not make him think otherwise.

UNIMPEACHED EVIDENCE

So Joseph said: "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." We have therefore unimpeached evidence of the Divine mission of our Lord. The witnesses of the New Testament Scripture should be sufficient, but we have, in addition to that, witnesses of the Book of Mormon and of Joseph Smith who saw Him and bore witness of it; and who, like many other prophets, sealed his testimony with his life's blood.

But there is yet another witness that is most important. It is the assurance that comes to an individual through the power of the Lord. The Saviour said of the Gospel: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He didn't say he may know, but he shall know. What, therefore, is the Father's will? is what we should desire to know. Jesus said He came to do His Father's will and proceeded to organise His Church. He sent His disciples out to preach the Gospel saying: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

NOT TEACHING WHOLE TRUTH

It seems that the religious organisations of that day were not teaching the whole truth; therefore the coming of Jesus Christ. He organised the true Church because the other churches did not possess the power of salvation, notwithstanding the many virtues of their members. The sects of that day set up their own gods and worshiped them. Some were of wood, others of stone, many were devoted to the God of Abraham, Isaac and Jacob. When the Saviour came He taught one Lord, one faith and one baptism. When He sent His disciples out, He did not tell them that all roads led to heaven, but was very positive in His statement that those who did not accept His Gospel would be condemned.

Paul the Apostle in his epistle to the Galatians said: "If any man preach any other gospel unto you than that ye have received, let him be accursed."

To do the will of the Father we must obey His Gospel, and having complied with that requirement, we should know of its divinity. If the Gospel be Divine, then the divinity of our Lord and Master is established; and in the soul of every repentant baptised believer there should be a sure knowledge of that glorious truth. If that testimony has not come, then there is something wrong, and either the individual is at fault or he has not partaken of the living truth. I say this without hesitation, for there are thousands who have made the test and have received the witness.

(*Continued on page 571*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 3, 1925

EDITORIAL

CLASS DISTINCTION IN RELIGION

Out of the serfdom of the fifteenth century emerged a race of freemen. They struggled against the established customs of centuries of oppression. Theirs was a fight for the liberty, which, though rightly the God-given heritage of every man, had been wrested from their ancestors by their overlords.

This change in the social status of the masses was in harmony with the spirit of the times. It was an age of readjustment. The "revival of learning" and the "industrial revolution" foretold a brighter future for mankind. The sciences had already taken on new life. With the invention of printing stores of otherwise inaccessible information were made available to the common people. Town life was introduced and a community spirit was developed. There was a general enlivenment manifest.

Not only did this change take place in the material affairs of the people; but their religious life showed a corresponding awakening. The religious reformation started in Germany and soon spread to the other countries of Europe. Its leaders knew that there were errors to be corrected—points of doctrine to be set right. They imparted that thought to others, and there was a general revolt against religious oppression. Men sought freedom of conscience and the right to worship God as they chose. The reformers taught that religion was for the poor as well as for the rich; and that in religion all men were equal before God. This was in compliance with Christ's teaching: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Yet men sought high ecclesiastical positions for the social prominence they brought them. There was class distinction in religion and one of the important results of this reformation was to partially abolish it.

This inequality of the classes is present in religion to-day. Dr. W. S. Rainsford in the *World's Work* for June, 1925, says: "In her golden days the Christian Church has ever been the Church of the poor. In our time Protestant orthodoxy has almost lost the working classes in our country. She has shown small sympathy for their reasonable aims. In our cities the largest churches are open to the poor only on sufferance, their pews being owned or rented by the well-to-do, the owners and renters thus express-

ing, as they believe, in the most practical form, their sympathy with the teachings of Christ."

Are we going to sacrifice that equality in religion which our ancestors struggled so hard to bring to us? Shall we suffer ourselves to be drawn back into the conditions of the Dark Ages by tolerating class distinction in religion?

The Church of Jesus Christ of Latter-day Saints proclaims to the world that the Gospel of Jesus Christ is for the poor man and the rich. The doors of its chapels are open both to the wealthy and to him of humble circumstances. Its doctrines are of benefit to all men, who are treated alike as children of one great father.—Junius S. Romney.

SIN AND THE SINNER

James E. Talmage

of the Council of the Twelve

"For I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven" (Doctrine and Covenants 1: 31-32).

In this forceful epigram a clear distinction is made between sin and the sinner. Many find it difficult to entirely segregate the one from the other, to apprehend sin as an abstract conception apart from personal guilt. Can there be theft without a thief, falsehood without a falsifier, murder with no slayer?

Admittedly, sins may be planned but not executed, thought out though not carried to the extent of actual commission, as is connoted by the Lord's words respecting adultery: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5: 27, 28).

Men may be potential liars, robbers or murderers, but lacking opportunity to become criminals in fact, or restraining their evil impulses through considerations of policy or personal advantage, they may maintain outward signs of probity. The wearing of a sheep's fleece by a ravening wolf is no modern camouflage.

But in all such dissemblings, the fact of wicked purpose exists; and the evil purpose, thought or desire is of itself essentially sin; and such a case, therefore, presents no phenomenon of abstract guilt, but actual and individual offense; for the thinker of evil is a sinner.

Who of us can regard tuberculosis, smallpox or the insidious and deadly influenza that has swept the earth, with other feelings than repugnance and fear? Yet we treat the afflicted person

with effort to bring about his recovery, and if we loved him while well, we do not hate him because he has become ill; but, to the contrary, we become the more solicitous in his behalf. Health officers and the medical fraternity look not upon disease with compromise, toleration or allowance. They are the marshalled assailants of physical malady, whatever its disguise; and their best means of waging war on disease is that of ministering to each afflicted one, while taking all measures possible to protect the well against infection.

The germs of disease exist, whether they find lodgment in human bodies or not; and, by analogy, we may say that the spirit of or incentive to thievery, adultery, or murder is alive, as the definite contagion of evil, though men may or may not be actually overcome thereby. Now, in the case of physical affliction, definite treatment is invoked; and compliance with prescribed conditions is enforced so far as the patient will submit.

In fine and purposeful irony, the Divine Healer met the casuistry of certain self-righteous Scribes and Pharisees with the declaration: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2: 17).

But as the Scriptures abundantly affirm, and as experience demonstrates, there are none of us entirely free from sin; to the contrary, every one is in need of the Great Physician's healing ministrations. "Sin is the transgression of the law" (1 John 3: 4); furthermore: "There is none righteous, no, not one" (Rom. 3: 10); and again "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8).

The treatment for sin-infected mortals is that prescribed in the Gospel of Jesus Christ, by compliance with which the ravages of soul-destroying contagion may be arrested, and relative immunity against later attacks be secured through the developed powers of resistance. The prescription is simple; the means are easily accessible; they are the same to-day as they were of old, and as they shall remain while there is sin in the world.

By meeting these requirements, mankind may be made whole: (1) Have faith in the Lord Jesus Christ as the literal Son of the Eternal Father, and as the Saviour and Redeemer of the human family. (2) Repent with full purpose of heart of all misdoing, with a resolute determination to strive, by Divine aid, to live a better life. (3) Be baptised at the hands of those authorised by investiture of the Holy Priesthood to administer this indispensable ordinance. (4) Receive the companionship of the Holy Ghost by the authoritative laying on of hands.

Do these things, continuing in righteous living, and, though the mephitic atmosphere of sin be ever so foul about you, you shall be preserved to the attainment of eternal life, which of all God's gifts to man is the greatest.

WAS CHRIST DIVINE?

(*Concluded from page 567*)

THEY THEMSELVES ARE UNJUST

Those who reject the truth taught by Jesus of Nazareth and assume to ridicule His humble followers on the ground that they are misled, must realise that they themselves are unjust in passing judgment until they have honestly examined and made the test themselves.

It is far from my feeling to criticise those who have not a knowledge of the truth. On the contrary, it would rejoice my soul to share with them that assurance that has come to me, and I wish that all could partake of that inexpressible joy that is the result of sure knowledge that God lives and Jesus is the Christ. There is no royal highway to heaven. We must all travel the same path, and that must be the one marked out by the Master. He died that we might live eternally. He overcame death and the grave, and offers to every soul salvation in His celestial kingdom on condition that we comply with the laws governing that kingdom.

ALL GOD'S CHILDREN

We are all children of God, all brothers and sisters. Some day we will stand in the presence of the Great Judge to account for our treatment of one another here on earth. Knowing that, we ought to be willing to reason together in love, that our differences of opinion might be harmonised, and that we might all avail ourselves of that which is worth while; and by doing that some of us may be able to discover that we have been mistakenly wasting our opportunities, and fortunate we will be to find that out before it is too late.

We are not in this world by accident—we are here because we kept our first estate and earned the right to come here and prepare for eternal happiness in the celestial kingdom of our Lord. God is the Father of our spirits, Jesus Christ is our Redeemer. He will come in due time in the clouds of heaven in power and glory. Every knee will bow and every tongue confess that He is our Saviour and King.

THEY DO NOT UNDERSTAND

I am grateful for the knowledge that He lives, and that His love is so great that He has again established His Church for the blessing of mankind, that Divine authority is here, and all who desire may know it and partake of its blessing. We are in the world for but a few years at most. Let us thoughtfully choose the better part. Let us seek after the truth. Teaching the truth has been displeasing to the adversary of all righteousness, and many of the

best men that have lived have paid the penalty of advocating the truth by giving their mortal lives. While the truth may not be popular with the masses, it is because they do not understand that it is the only means of salvation, and those who have not feared to give their lives to bring a knowledge of truth to their fellows will receive their reward in heaven, no matter how unpopular they may have been on earth. Joseph Smith could have saved his life if he had been willing to repudiate the truth, but like the other prophets who have gone before, he dared not prove recreant to the trust that was imposed in him. He was a mortal man, but he was a prophet of the Lord, a servant of Jesus Christ, and as such he gave all possible when he surrendered his life for the truth.

EARTH WILL BE CLEANSED

The fact that others do not know or have a testimony does not weaken my faith in the Divine mission of Jesus Christ or in the belief that He has been exalted to associate with His Heavenly Father as Master of heaven and earth. I know as I know that I live that in due time this earth will be cleansed and purified by fire and celestialised and it will become the abiding place of all those who have earned the right to enjoy the eternal companionship of Jesus Christ our Lord.

I have not language to express all that is in my heart to say. I love my Father's children wherever they may be in the world and desire to do them good, and with the knowledge of the responsibility that I assume when I speak as I have spoken to-night, understanding as I do that my Heavenly Father will hold me accountable for what I am saying, I testify that I know that God lives, that Jesus is the Christ, and that there is no other name under heaven whereby we may gain exaltation in the celestial kingdom than that of our Redeemer, and I bear witness of it in the name of Jesus Christ. Amen.

AN IMPERISHABLE FOUNDATION OF TRUTH

The men and the women who are honest before God, who humbly plod along, doing their duty, paying their tithing, and exercising that pure religion and undefiled before God and the Father, which is to visit the fatherless and the widows in their afflictions and to keep oneself unspotted from the world, and who help look after the poor, and who honour the Holy Priesthood, who do not run into excesses, who are prayerful in their families, and who acknowledge the Lord in their hearts, they will build up a foundation that the gates of hell can not prevail against; and if the floods come and the storms beat upon their house, it shall not fall, for it will be built upon the rock of

eternal truth. I pray that this vast congregation will build upon this imperishable foundation, upon the principle expressed by the words of Joshua, "as for me and my house, we will serve the Lord", and as also expressed by Job, "Though he slay me, yet will I trust in him." If you have that spirit toward God and His work in these latter days, you will build steadily and slowly, it may be, but surely, upon a foundation that will endure throughout the countless ages of eternity. And if you do not get any great manifestations, you need not worry about it. You will get the testimony of Jesus Christ in your hearts, and you will know God and Jesus whom He has sent, whom to know is life eternal, just as well as those who receive visions. For those who do receive visions, the devil will try to make them believe that they were delusions, and if they commit sin, he will be sure to make them believe it. God Bless you, is my prayer. Amen.—PRESIDENT JOSEPH F. SMITH in *Gospel Doctrine.*

UPHEAVAL SEEN FOR CHURCHDOM

THE CONTROVERSY between the fundamentalists and the modernists will lead in the next five years to the greatest upheaval in the history of the Christian Church.

The fight is on. It is in every denomination. There is absolutely no middle ground, for it is impossible to be both a fundamentalist and a modernist. The contention for the faith once and for all delivered unto the saints has begun. The choice must be made.

It is, however, a choice between the word of God and the word of the modernist. The fundamentalist stands on the word of God. The modernist stands on the word of so-called higher criticism and science.

The fundamentalist declares Christ was what He claimed to be—God manifest in the flesh. The modernist declares He was only a great man among fellow men. The fundamentalist declares sin is a transgression of the Divine law; that atonement was in the shed blood of Christ on the cross and that salvation comes only to those who receive, believe and obey this Christ, the Son of God.

Of sin, the modernist says that the fall of man was a fall upward and that naturally he is going upward; of atonement, that every man must atone for his own soul, and of salvation that it is being good and doing good.

Who is Christ? An answer must be made. He must be stood with or against. He is either what He claimed to be or the greatest liar that ever lived. The fight is on and you must decide in which camp you will pitch your tent.—ALVIN G. HAUSE.

THE HAPPY LIFE

One of the human fallacies that is not without its virtue is the belief that we need something more than that which we have to be happy. It is this unrest, this seeking for the more perfect thing, that brings us into such happiness as we may know.

Happiness is the reward of duty. Duty is doing. The turtle may be content, but nobody thinks of him as being a creature of happiness. Yet in birds because happiness results from fancy we often speak of the happy action. We think of the running brook as happy, but never so the stagnant pool.

He who sets out to find happiness is pretty sure to fail. It is not a pursuit in itself. It comes as the pay for service. Nor can happiness, when it is attained, make men good; it is goodness which makes men happy. We are content because we are happy, rather than happy because we are content. Happiness itself is as colourless as a ray of light. To know it and to value it, it must be broken as the prism breaks the ray of light. The most idle and in the end the most miserable life is the life that seeks nothing but pleasure. Pleasure is only good as a recreation. It brings no happiness when it is made one's only business.

Happiness is so unconsciously a part of the truly busy life that we often fail to recognise it until it is gone. One seldom hears "This is a happy time"; one often hears "Those were happy times." We are more prone to remember happiness than to prize it when we have it. He is both busy and wise who is able to appreciate it when he has it in fullest measure.

The happy life is not made up of negatives, but of positives. It is not the reward of fortune, and fortune can not buy it. It is duty's pay-envelope.

He finds most happiness who labours most to make others happy.

Only through surmounting difficulties, through triumph over disappointment and defeat, through making the wrong right, do we come to know happiness. Without the biting frost we would never know the glory of the summer sun.—From *The Christian.*

THE LIFE WORTH LIVING

There is a life that is worth living now as it was worth living in the former days, and that is the honest life, the useful life, the unselfish life, cleansed by devotion to an ideal. There is a battle that is worth fighting now as it was worth fighting then, and that is the battle for justice and equality; to make our city and our state free in fact as well as in name; to break the rings that strangle real liberty and to keep them broken; to cleanse, as far as in our power lies, the foundations of our national life

from political, commercial and social corruption; to teach our sons and daughters, by precept and example, the honour of serving such a country as America—that is work worthy of the finest manhood and womanhood. The well-born are those who are born to do that work; the well-bred are those who are bred to be proud of work; the well-educated are those who see deepest into the meaning and necessity of that work. Nor shall their labour be for naught, nor the reward of their service fail them; for high in the firmament of human destiny are set the stars of faith in mankind, and unselfish courage and loyalty to the ideal.—HENRY VAN DYKE.

FROM THE MISSION FIELD

Departure—President Joseph E. Tillotson, honourably released from his labours in the British Mission, sailed for his home, Friday, August 21st, per s.s. *Montnairn.*

Arrivals and Appointment—President Ernest C. Rossiter arrived in Liverpool, Friday, August 21st, per s.s. *Montroyal*, accompanied by his wife, Sister Venns R. Rossiter, and small daughter Betty. President Rossiter has been appointed to preside over the French Mission.

Baptism—A baptismal service was held at Wigan (Liverpool Conference) on August 14th. Four candidates were baptised by Elder Rollo E. Watkins and confirmed by President Rulon W. Openshaw and Elders Cecil B. Crane, James M. Armstrong, and Rollo E. Watkins.

Socials—A farewell social was held in the Hull Branch on August 5th in honour of President Kenneth A. Brady who has been honourably released and Elders Ellis A. Hipwell, J. Leland Belnnin, William G. Jackson, and Leroy D. Tingey who have been transferred.

A farewell social was held in the Hanley Branch (Manchester Conference) on August 2nd in honour of Sisters Gertrude and Lottie Batkin, who are emigrating to America.

A farewell social was held in Blackburn Branch (Liverpool Conference) on August 17th in honour of Elder James M. Armstrong, who has been transferred.

At a social in the Burnley Branch (Liverpool Conference) on August 15th a one act play was presented.

On August 22nd the Nottingham Branch held a social for the entertainment of the Sunday School children.

The Relief Society of the Belfast Branch (Ulster Conference) held a social on August 24th.

GOOD NIGHT, LITTLE LAD!

Come, little lad, 'tis time for bed,
And the dear little limbs are tired, I know;
All day long the wee feet have sped
On their ceaseless journeyings, to and fro.
Into the garden and out again,
Tirelessly flitting to left and right;
They must have rest for the morrow. Then
Come, little lad, good night!

Come, little lad, 'tis time for bed,
And Father is waiting to hold his boy;
Here on my breast lay the tousled head;
Here where no evil would dare annoy.
There! Now a kiss, and a tender love
While the shadows dance in the firelight:
The angels are watching now, from above,
Come, little lad, good night!

Come, little lad, 'tis time for bed.
Long since the birdies have gone to rest.
Each with the fading day has fled,
And snugly now sleeps in his little nest.
And Father's boy, so tired and worn,
Must close the big eyes up so tight,
To wake with the birdies again at morn;
Come, little lad, good night!

Come, little lad, 'tis time for bed.
Too soon the years with their care and strife
Will break in force o'er my darling's head
When Father has passed to the other life.
And O, when at last the great fight is done,
And the shades of death obscure the light,
May a Voice of Love from beyond the sun
Whisper, "Come, little lad, good night!"

LON J. HADDOCK

CONTENTS

Was Christ Divine?... 561
Editorial: Class Distinction in Religion... 568
Sin and the Sinner 569
An Imperishable Foundation of Truth 572
Upheaval Seen for Churchdom 573
The Happy Life 574
The Life Worth Living 574
From the Mission Field 575
Poetry:
Good Night, Little Lad! ... 576

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